A Friendly Letter TO Father Petre,

Concerning his Part in the

Late KING's GOVERNMENT.

Published for his Defence and Justification.

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A

Friendly Letter to FATHER PETRE, &c.

Reverend Father,

HAving some particular Obligation to you more than every body knows, I thought my self obliged in point of Gratitude (which goes a great way in my Religion, though it is nothing in yours) to endeavour to make you some kind of Requital; and not knowing now where to find you, or any of your Friends, I was at a great loss how to discharge my self of that Debt: At last I considered, that to do you a real piece of Service behind your Back, were much better than an empty Thanks to your Face; and I knew of no greater Service I could do you, than to vindicate your Reputation to the World; and to shew that you have always acted like an honest Man; that is, one that is true and constant to the Principles he Believes and Professes, which I take to be a good definition of an Honest Man. And this I do not at all fear to demonstrate to your greatest Enemies.

As a further proof of my desire to serve you, I will likewise make bold to offer your Reverence some Advice, which if ever it has the luck to reach you, and you have the Wisdom and Honesty to follow it, I will presume to say, shall establish your Reputation to all future Ages. And in doing you these two pieces of Service, I hope I shall fully discharge what

Obligation I have to you, and ſufficiently ſhew my ſelf your Friend.

But you will ſay, How comes your Reputation to need a Vindication? Sir, I muſt deal plainly with you, and tell you, That I can go no where, but I find every one blaming the ſtrange miſcarriages of the late King *James*; and the wiſer ſort that knew that Prince well, and how wholly devoted and given up he was to the *Roman Catholic* Religion, ſay, That it is impoſſible he ſhould have gon on in ſuch courſes, without the permiſſion at leaſt, or rather the direction of his Spiritual Guide, which you had the favour to be: So that whatſoever wrong courſe the late King fell into, and perſiſted in, you are to Anſwer for it, to whoſe Guidance, there is no doubt, he wholly reſigned himſelf; and truly this, you and I, and all the World muſt grant.

But for your Vindication, I will ſhew that in adviſing and encouraging the late King, in all theſe things the Hereticks call Miſcarriages, you acted moſt agreeable to your Principles, that is, the true Principles of a *Roman Catholic Guide*, of the Order of the *Jeſuits*; and therefore cannot (I think) but be confeſſed to be an honeſt man. We will then deſcend to Particulars of what is laid to the late King's Charge, and neceſſarily lights upon you, the Guide of ſo devoted a Prince's Conſcience.

Firſt, The Hereticks ſay, That it is without Example, and beyond any ingenuous man's Imagination, that a Noble and an High-born Prince ſhould for many years make it his Glory to have his Word eſteemed moſt Sacred, and raiſe men to the higheſt Truſt and Confidence in it; ſo that men were ready to Blaſpheme when they talked of this ſubject, and to compare his Word to the Word of God, and ſay, *That Heaven and Earth could ſooner paſs away than his Word fail.* And when he had raiſed men to the higheſt confidence in it,

it, with the greateſt ſolemnity to give this Sacred Word to his People, firſt in his Privy Council, and afterwards in full Parliament; and to bind it with the higheſt Solemnity in his Coronation-Oath, That he would inviolably preſerve to em what they accounted moſt dear; that is, the Laws of the Land, and their Religion eſtabliſhed by Law: And yet that this Prince aſſoon as he was warm, and (as he thought) ſafe in his Throne, ſhould without any regard to Honour, without any fear of God, or ſhame of Man, ſo openly and apparently break this Sacred Word; this (they ſay) is to do all that lies in a man's power to deſtroy all Truſt and Confidence amongſt Men, and to put an end to humane Society. Now, that he did break this Sacred Word in the face of the Sun, and in the ſight of all Men, no Man can be ſo ſenceleſs to deny, that can but remember what was done with the Law of the *Teſt*, that Bulwark of the Proteſtant Safety, how it was wholly taken away by a total Diſpenſation, and that with a bare-faced deſign to bring in Popery, by making Popiſh Officers Maſters of thoſe they call Hereticks Lives and Fortunes, which miſchief that Law was only intended to prevent. 'Tis true, a Law may be diſpenced with in ſome particular caſes, where a thing is contrary to the Letter, but not to the meaning of the Law, becauſe the Intent and Meaning of a Law, is the Law: But totally to diſpence with a Law, againſt the plain and whole Intent and Meaning of it, is certainly to render the making of Laws Ridiculous and Uſeleſs, and to diſſolve the Conſtitution of the Government.

Then for preſerving the Church of *England* acoording to his two ſolemn Promiſes in Council and Parliament; and indeed his Promiſes an hundred times over to particular Perſons; Did He not (ſay they) take the right courſe to preſerve the Church of *England*, in ſetting up the Eccleſia-

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tical Commission, to call in question any that maintain'd the Doctrine of the Church of *England*, against growing Popery, which was Propagated, Cherish'd, and made to Grow, as much as 'twas possible in our cold and stubborn Climate, on purpose to supplant and thrust out the Profession of the Church of *England*? Did He not (say they) keep to his Word to defend and preserve the Church of *England*, when as fast as the lesser Episcopal Sees became vacant, (for the good were kept for *Original Catholicks*) he fill'd them up with such special Fellows, the very Scum and Dregs of all the Clergy, on purpose to make the Name of Protestant Bishops stink and be abhorr'd, and to have fit Tools wherewith to Abuse, Oppress, Suspend, and Deprive all the honest Clergy; over whom he set these Beasts, whose Filth and ill Manners prophan'd the very Name of Bishops? Did He not (say they) begin finely to preserve the Church of *England* according to his Promise, when he took care to poison the very Fountains, and planted one of the best Colleges in *Oxford* with Jesuits? This and the like stuff, the Hereticks make a great noise with; and say, Was not Father *Petre* an accursed Villain, to perswade and thrust on the poor Bigotted Prince, to do things so manifestly contrary to his solemn and so often-repeated Profession.

But methinks, I see you and your Brethren ready to burst your sides whith laughing, when you hear all this dismal Charge (as Hereticks think it) against you: And so truly would any Man laugh heartily, that understood any thing of Catholick Principles, to hear Men make such a Business of a true Catholick's not keeping his Word with Hereticks: Alas! has not a whole Council declared, That Faith is not to be kept with Hereticks; and themselves put in practice, what they had so determined with an infallible Spirit, by burning *John Huss*, to whom they had given their Promise

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for safe Conduct? And, indeed, is it not against common sense, that a Man should devote and vow himself to a Religion, that declares nothing less than Destruction to all that oppose it; and yet should be bound by his Promise, to preserve the Enemies of that Religion? Is not his Obligation to his Religion, greater than any other Obligation he can lie under? Therefore such a Promise (as long as a Man is a true Roman Catholick) is Nonsense, is a Contradiction, and utterly Unlawful, or rather Impossible to be kept: It is as if a Man shou'd say, I will do that for you, which I cannot do. So that in making King *James* break this his Word with the Heretieks, Father *Petre* did no more than what he was bound to do, as a true Roman Catholick, and much more as one of the Order of the *Jesuits*; which not only is under the common Obligation of all other Papists, but was founded with this particular Design, for the Destruction of Protestant Heresie.

But some will say, Why was there used so much poor Dissimulation before-hand, to make Men believe and become so confident, That the late King was a Man that could and would keep his Word? Dissimulation is mean in any Man, but much more in a great Prince. To this we answer, Are not true Catholicks to use the Cunning of the Serpent against Heretieks; the Spawn of the Serpent? And if true Catholicks are bound by their Religion to destroy Heretieks, (as most certainly they are) Are they not to use the means to do it? And can there be any safer or surer Means than by deceiving them? And if it be lawful and commendable to deceive them once, (as the General Council of *Constance* has declared) Is it not much more commendable to deceive them often, by a long train of Dissimulation? This Accusation then is wholly blown off from you, good Father *Petre*; and you appear to be a true Roman

Catholick

Catholick Guide, of the Order of the Jesuits; and the late King a true Son of the Roman Catholick Church, and a true Disciple of your Order; all the Merits of which, he well deserves to partake of: You both acted according to the Principles you profess, and therefore must be acknowledged to have acted honestly.

A second Objection is Ingratitude: A heavy Charge! The Heretick says, That it is well known, that the Church of *England* had always stood firm to the Royal Family, and particularly had preserved the late King from Ruine; had kept off the Stroke of the Laws from him; had saved him from being cut off by the Bill of Exclusion; had so often ventured their Lives and Fortunes for him, and thereby incurr'd much Hatred, Reproach, and Slander, being continually call'd Papists, or Papists in masquerade for their pains: How then (say they) was it possible, that a Prince, so much Obliged by a People, as never Prince was more, should as soon as they had setled him on the Throne, turn so bitter an Enemy to the Church of *England*-Men above all others? For so he often declared, That *he looked upon them as his worst Enemies*. How is it possible to be believ'd, (say they) that he should cast all these off, with a *Get you gone, you are not to be Trusted*; and receive into his Bosom a SETT of new Friends, the very worst of all the Dissenters, Men of no Intereſt or Reputation, and declared Enemies not only to him, but all his Family, and (which one would stand amaz'd at) whom so lately before he himself had unspeakably disoblig'd, by hanging up their Friends in the *West*, in such numbers, as plainly shews, that at that time he thought of nothing else but destroying all that sort of Men? Now that he should make them his Favourites, and treat them as if they were really such, (though he hated them now as much as ever he did) only that he might have their help to destroy their old Friends,

Friends, whom he knew they hated for being so, and would be glad to destroy for that Reason; this was Ingratitude with a Witness: And this amongst Hereticks looks like a heavy Charge; but indeed how light is it to any Man, that understands any thing of Roman Catholick Principles? Is not a true Catholick's Obligation to Holy Church, much greater than his Obligation to particular Persons, especially to Hereticks? Or indeed, can a true Roman Catholick have any Obligation to any Man that is an Enemy to his Religion? The late King's Religion was the dearest thing to him in the World; and the promoting of it he esteem'd his greatest Glory: He then that oppos'd his Religion, and put a stop to the acquiring of his desired and darling Glory of converting an heretical Nation, and saving a Succession of Souls to the Worlds end, ought certainly to be accounted his greatest Enemy. And did ever any Man oppose this glorious Design like the Church-of-*England*-Men? Did not their Nobility and Gentry universally shew their stubborn averseness, and throw up their honourable and profitable Places, rather than they would let the least thing pass, that might help on the glorious Work? Were not those Heads of Heresie, the Bishops, so obstinate, that they chose to go to a Prison, rather than to make the least step towards a Compliance? And did not the Clergy in general venture to lose their Livings, and to beg with their Wives and Children, rather than they would read the King's Declaration? On the other hand, Did not some Dissenters comply to the taking off the Test and Penal Laws? Accept Dispensations, and submit to the Regulation of Corporations? Make flattering and fulsome Addressers enough to compile a new Academy of Compliments? And supposing they had done none of all this, (as some of them scorn'd it) Yet is not dividing of Hereticks the way to destroy them? And did not the

cherishing of Dissenters promote Division? So that that was the only means that cou'd be thought of, for pulling down the Church of *England*, which is the main, or rather the only Stay of the Northern Heresie, that which gives it all its Strength, Beauty, and Reputation. What though some Men the late King encourag'd and caress'd, had a hand in killing his Father; and others of them had petition'd for his Blood? Yet if the cherishing of them was necessary to promote the Good of the Roman Church, was he to neglect that, for which all his Preachers told him he was rais'd to the Throne, and preserv'd divers times by Miracle, and so be ungrateful to his GOD, to be grateful to Men, nay, to Hereticks? Was he not bound to lay aside all humane Considerations, either of Love or Hatred, for the sake of this blessed Design? The late King then had so little cause to be asham'd of such a Forgetfulness, both of Benefits and Injuries, for the sake of Holy Church, that 'tis indeed no small Glory to him, that he was able to overcome all Humanity and sense of Gratitude to Mankind, with a far more predominant sense of Love and Duty to his dear Mother the Roman Church: And had he not great and glorious Examples of Catholick Princes that did the same before him? That out of Zeal to their Religion, utterly forgot all humane Obligations? Did the *Suffolk*-Men's bringing Queen *Mary* to Crown, so oblige her that she could not burn them afterwards for being Hereticks? And does not the most Christian King now upon the Earth, kill, torment, beggar, or banish all the Protestants of his Realm, to whom he was beholden for his Kingdom?

'Tis plain then, that the highest Ingratitude in a Roman Catholick Prince, is highly praise-worthy, when the foolish Humanity of Gratitude does oppose the holy Design of bringing in the Rom. Cath. Religion. If then (good Father) you,

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or any of your Society, did perſwade your *Devolo* to contemn ſuch fooliſh and ſinful Reſpects, you did but like true Roman Catholick Guides, and deſerve to be approved as Honeſt Men, that acted according to their Principles.

3. But again the Hereticks ſay, Though what is Decent or Humane hath no force with a true Zealot of the Roman Catholick Religion, yet one would think natural affection to Children ſhou'd bear ſome ſway in all men's Hearts, and ſhou'd be very difficult to be rooted out: to diſ-inherit ones own Fleſh and Blood, to cut off ones own Poſterity for all future Ages, from enjoying thoſe Priviledges they were born to, hath ſomething in it ſo unnatural, ſo monſtrous, that it aſtoniſhes. And men that find nothing in themſelves that wou'd incline them to any ſuch thing, can hardly believe it; and ſome good natur'd Hereticks are apt to ſay, That ſure the buſineſs of the P—— of *W*—— cou'd not be a Cheat; but then (ſay they) it was an unpardonable Folly in you, to let a Reality look ſo like a Cheat; if you had a real Child to be born, Why wou'd you let it be born under ſo terrible a diſadvantage? Why wou'd you let ſo great and irrepairable an injury be done to the poor Child, and all his Poſterity (if ever he ſhou'd come to have any) as not to let him be born with the cleareſt Evidence? And what Evidence was like the taking all poſſible care that the Princeſs of *Denmark* (who was ſo nearly concern'd) ſhou'd have certainly been at the Birth, inſtead of taking care that She ſhou'd be an hundred Miles off at that time? And why was not the then Princeſs of *O*—— ſent to, that ſhe alſo might have been at the Labour; Or at leaſt, that She might have deputed ſome Ladies of her own chuſing, to have been preſent for her own Satisfaction? What (ſay the Hereticks) were not theſe Great Princeſſes concern'd in the matter? Who were like to be put by the Succeſſion of Three King-

doms by this means? And who were likely to doubt, and to dispute it, and to have all the Hereticks in the Three Nations, and every where else on their side? Were not they by all means to have had full and clear satisfaction given them, if there had been any Fatherly-Love amongst you to your Princely Babe? A man that had but a small Estate to leave to a Son, wou'd take care that the next Heir shou'd be fully satisfied of the true Birth of his Son; especially if there had been any doubtful Speeches as if there was a Cheat intended, as you know it was in every Bodies Mouth, that the late Q. *Mary* had but a feigned great Belly; and if a Man wou'd take care to leave his Son a clear Title to a small Estate, Is it credible that you shou'd be so unnatural to your Babe, as not to take care to leave him a clear Title to Three Kingdoms? You know the Prince of *Conde* had the satisfaction given him, to see *Lewis* the XIV. come out of his Mothers Belly, though he *knew not how the Devil he got in*. And so much satisfaction you might have afforded one, or both of the two Princesses, if you had had any thing real to produce. To let your P— of *W*— then (if he was really such) be Born under such great Suspitions, was a most inhumane Cruelty to the Babe, even like stifling him as soon as he was Born, or (which is worse) condemning him and all his Posterity to continual Banishment, or violent Deaths. And what had the poor Infant done, to deserve this from you? (if he was real) Did he not come to Establish the Roman Catholick Cause for ever? And were you such *Dolts*, as not to take care that such a Child shou'd be Born with the fullest and cleerest Evidence, such as shou'd make him appear an undoubted Heir, even to the most unbelieving Hereticks? Are you, or your Successors, ever like to have such a fair Advantage again to the Worlds end, as you have utterly lost, by letting your Catholick Heir,

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(if he was true) be Born under so much Doubt and Suspition, that it was all one as if he had been a Cheat?

Truly, I must confess, this strikes home, and proves unanswerably, That either you were the greatest Fools and Block-heads under the Sun, or that the business of the P. of *W*—— was all a Cheat.

But you are not unprovided (I know) with a sufficient Answer to all this: I believe you cannot but smile with Indignation at these pretended Friends of yours, that wou'd excuse what they think a great piece of Knavery, by charging you with such notorious and palpable Folly. You thank them (I believe) kindly for their Love, but desire none of their Complements; you wou'd not for the saving such a lost Game as the P. of *W*. venture the great Stake of Esteem and Reputation that you have all over *Europe* for Politicians, by vertue of which you bear such a sway in so many great Princes Councils: you have been thought Knaves sometimes, but were never before thought *Fools*, nor never desire so to be thought; and therefore wou'd not have any wise Man once Imagine that the P. of *W* —— was real, whereby you must stand senceless Block-heads upon Record, that were uncapable of understanding their Interest, and making their Advantage of it. But you desire rather that all wise Men shou'd applaud your Wit, That having so great a Cheat to put upon a Nation, that was all along so jealous of it, you did it so dextrously, that to this day the Cheat cannot be fully laid open; you are confident that none that know you right, will ever think it other than a Cheat, and yet all must confess you carried it cunningly.

As for the former heavy Charge (as Hereticks think) against you, of perswading the poor Zealous Prince to do so unnatural a thing as to cut off his whole Posterity, to set up a Supposititious Brood; this is very defensible upon Catholick

Catholick Principles; for a good Catholick ought certainly to love *Holy Church* better than Father or Mother, Wife or Children. And did not the glorious Saint, Q. *Mary* of *England*, endeavour to cut off her own Flesh and Blood, her own Sister, to set up *Timothy Malt* on the Throne of her Fathers? She wou'd have done as much, no doubt, by her own Daughters, if she had had any, and they had been Hereticks, and stood in the way, as her Sister did. She was as Unnatural as lay in her power for Holy Church: And this Trick had taken then, and in all likely-hood at this time the *Malt*'s had been the Reigning Family, instead of the *Stuarts*, had not K. *Philip* spoil'd the design; partly hoping when he had buried Q. *Mary*, he might marry that Sister of hers, and so hold this Kingdom in her right; and partly fearing, that if his Son (by his first Wife) *Don Carlos* should happen to Die, this young *Malt* should carry away the Crown of *Spain*, from any Son that might be born to him afterwards, or from his Daughter the *Infanta Isabella*, that was as good a Catholick as he. If K. *Philip* err'd in this, he made amends for it afterwards; for when some Years after this, he came to understand that his own Son, *Don Carlos*, was inclin'd to the *Protestant Heresie*; in high Indignation at this, and Zeal for Holy Church, he threw off all natural affection at once to that his only Son; and not content to exclude him from the Succession, he took a surer way to secure the Catholick Religion, by making him die in Prison. This heroical Action of his, though he modestly represented it to the then Pope *Pius* V. in his Letter (which I doubt not your Fatherhood has read, in the Life of that Pope, now a Saint in your *Kalendar*, written by *Girolamo Catena*, the Secretary of his Favourite Nephew, and Printed at *Rome*, with a Dedication to Pope *Sixtus* V.) yet his Holiness set a just value upon it; and because he cou'd go no higher for

a Parallel, he resembled it to God's giving his Son for the Redemption of Mankind; For, says your Historian, he presently call'd a Consistory, and there caus'd this Letter to be read; and then with Eyes and Hands lifted up to Heaven, he broke out into the Apostle's Words; *He that spared not his only Son, but gave him up for us all; How shall he not with him*, &c. That which this great Saint and Head of the Church judged to be so highly Meritorious in King *Philip*, was indeed a higher Instance by many degrees, of abandoning natural Affection, than that was to which you perswaded King *James*: But your Work was the easier, especially having to do with a Prince that would think it a very Scorn to be told that any Catholick King of them all, had a greater Zeal than he has for the Catholick Church: And for the necessity of it, that he should find out some way or other, to disinherit that Heretical Daughter, whom he used to call by the Name of Queen *Bess*, you need not tell him that she was as likely to do as much Mischief to the Church, as ever Queen *Elizabeth* did; and therefore she ought to be prevented, in the same manner as that Queen should have been, if King *Philip* had not hindred it. For the doing of this, in that way of a Mock-Childbirth, you had such a Queen to act it for you, as perhaps never was in the World; an *Italian* by Birth, that has the Blood of four or five Popes in her Veins; an adoptive Daughter of *France*, a most bigotted Disciple of your Order; one that seem'd to have been sent hither for such a purpose, *far'un fioliolo*, by all means to get a Son. I would not seem by setting forth the Necessity of this, or the Advantages you had for the doing of it, with so much Ease, Closeness, and Secrecie, to derogate any thing from your Merit (good Father) in the Advice or Contrivance of any thing else that was properly yours: For whatsoever that was, (as no doubt your Part

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was very great in this whole Business, it cannot be denied that it was worthy of your Self and your Order, and most agreeable to the Principles of your Church.

Fourthly, The last Accusation of the Hereticks against the late King, and consequently against his Guides, and against You in particular, seems to me the greatest; and truly it strikes a Horrour into all Men's Spirits that think on it. They say, How could it be propos'd to reduce this heretical Land to the Roman Catholick Religion, without making it swim in Blood? Your Arguments never did much any where, but least of all in *England*, where you have been so often foil'd by the Learned Men of the Church of *England*; and where your Religion also is so much against the Interest of the Kingdom: Therefore it was observ'd by an old experienced Missionary, that had staid long in *England*, That this Nation was to be reduced to the Roman Catholick Religion by nothing but the Sword. *And* (said he) *when the young Missionaries come first over, they think they can do mighty Matters with their Arguments; but after they have been in* England *some time, they are all of my Opinion.*

And indeed, this is so known and received a Maxim amongst you, That *England* is never to be converted but by the Sword: That the late King himself, in a Speech to the Parliament of *Scotland*, told them, That he knew the bringing in of the Roman Catholick Religion into these Realms, must cost so much Blood, and make such a Desolation, that he had the greatest Horrour at it imaginable; and hop'd that none of them wou'd have such hard Thoughts of him, as to believe him capable of so much Cruelty and Barbarity, (even as *Hazael* said to the Prophet——) Well then, King *James* knew well enough what it would cost, and what must be done to bring in Popery; and yet Popery he was resolv'd to bring in, (as I am sure every Man in *England*

land believed two years since; and every Man must believe, in spight of his Heart, that knows the Jesuits his absolute Guides.)

What Excuse then can be made for so great Cruelty intended? 'Tis the Business and End of a King, or Supreme Governour, to defend from Injury; to Preserve and Protect the Lives and Fortunes of his Subjects: How then can any one be a King over those he thinks himself bound, and resolves to Destroy? There are some indeed so tender-hearted in themselves, and of such tender Understandings to boot, that they won't believe this; or at least are afraid to be known they believe it: And therefore they say, Surely the late King did not Design to bring in Popery at all, or at least not by such rough ways: But by such ways all experienced Catholicks conclude it must be brought in, or not at all.

The Question then is only, Whether the late King resolv'd to bring in Popery; and if his Guides were not resolv'd to bring it in by him. All Men must conclude them the most ridiculous People under the Sun, that they would suffer the late King to give so many apparent signs of his Intention to bring it in, which were more than sufficient to confirm a Nation, jealour before of such a thing, in the assured Belief that he was resolved to do it.

In answer then to these Objections against Father *Petre*, and the Society, the Undoubted and Absolute Guides of the late King's Conscience: I say, That I believe that Father *Petre* and his Brethren will conn them little thanks, that go about thus to excuse them, by making them such notorious Sots, as to make such an appearance of bringing in Popery, as made all People believe it, and put them in care how to escape the dreadful Consequences of that Change: And yet that the Jesuits shou'd never design any such thing? They had

not, certainly, ſo mean an eſteem of the profitableneſs of having their *Devote* poſſeſs'd of three ſuch Kingdoms, as to endanger his loſing them (only as the *French* expreſs it, *De Gaiete de Cœur*) for nothing. And I do very believe Father *Petre*) that neither you, nor any of your Brethren, wou'd for all the World be robb'd of the Glory of having made ſuch an Heroick Attempt to reduce theſe three Kingdoms to the Roman Catholick Religion: And I dare ſwear for your *Devote*, that he wou'd not accept of theſe three Kingdoms again, if he were fully ſatisfied that it were utterly impoſſible ever to make them Roman Catholicks; as he nobly ſaid to one of the Society, *He had rather die the next day after this Land was made Roman Catholick, than Live and Reign fifty Years in Peace and Proſperity over Hereticks.*

You have then no need of your fooliſh Friend's Excuſes, who wou'd make you as weak as themſelves, and rob you of that immortal Glory, (which you wou'd not loſe to ſave your Lives a thouſand times over) of having once boldly and roundly attempted to bring the Roman Catholick Religion into *England*. You are ready to avow this to all the World, and are proud of it; as indeed (according to your Principles) you have reaſon to be. Neither will you ſtick, among Friends, as ingenuouſly to confeſs, That it cou'd never have been brought in without horrible Bloodſhed; which you can very well juſtifie upon Rom. Catholick Principles; and ſo ſtill maintain your Title of Honeſt Men.

For herein you proceed according to the greateſt Authority in your Church, which you ought always to follow, and never to diſpute. For,

Firſt, You have the Authority of divers Popes, that have almoſt continually exhorted Temporal Princes to uſe their Sword againſt Hereticks, particularly of *Innocent* III. who turn'd the whole *Croiſade* that was prepared againſt the

the Infidels that possessed the Holy Land against the *Albigenses*. And of Pope *Julius*, who advised *Charles* V. not to trouble himself with Colloquies and Disputes, but to use his Sword against the Hereticks to cut them off. And several of your Councils have declared, That a Prince that does not use his utmost endeavour to destroy and root Hereticks out of his Dominion, ought to be depriv'd. And according to these great and infallible Authorities of the Roman Church, the truest and most zealous Roman Catholicks have in all Ages acted. So did *Simon Montfort*, and (as the Historian says) 500000 Roman Catholicks with him, in a *Croisade* against the Hereticks, Killing, Burning, and Destroying all they could find in *Languedoc* and the Places adjacent, 60000 Hereticks being but one Break-fast for them. And what havock was made of them in succeeding *Croisades*, Roman Catholick Historians sufficiently declare.

What has been done by Catholick Princes, especially by the Dukes of *Savoy*, and by the most *Christian Kings*, the eldest Sons of the Roman Church, whenever they were such *Rom. Cath.* as they ought to be, the World is not ignorant. They have made whole Rivers of Heretick's Blood stream through their Countries: So did the glorious St. *Charles* IX. in the *Paris* Massacre: So would St. *Garnet* and his Accomplices have done here in *England*, and more too, if they had not been unluckily prevented in the great and pious Design of the Powder-Plot; for which he is painted in the College at *Rome*, with a Glory about his Head. What cheerful Bonfires did St. *Mary*, of ever blessed Memory, make of Hereticks in her Reign? And thus acted those true Roman Catholicks in *Ireland*; and so indeed must every one that is a true Roman Catholick act, whenever he has opportunity; if he does not, he is false to his Principles, and not truly what he professes to be.

And pray, What hurt in all this? Are not the Enemies of GOD and his Church to be destroyed? And do we not believe in our Consciences all Heretieks to be such? Nay, indeed, is it not a Kindness to stubborn Heretieks themselves, speedily to cut them off, that they may not increase their Sins, and consequently their Damnation? That they may no longer impiously oppose Holy Church? That they may not infect others with their Leprosie of Heresie? And that they may not breed a Spawn of Heretieks, fit only to fry in Hell-fire.

In designing then to bring in the Roman Catholick Religion into *England*; and in order to that, designing to kill all stubborn Heretieks that would not submit to it, Father *Peire* and the Society did but what was the Duty of all true Roman Catholicks; and according to their Principles, acted like right honest Men. There may seem indeed to lie some Objection against their Prudence, in the Management of this Design, in that they shewed their Design too soon, before they were ready to Complete it.

To which it may very well be answered, That if the matter be rightly considered, it will be found, that this was indeed more their Mistortune than their Fault. The Philosophers say, That Nature makes every thing in Perfection, according to the Capacity of the Matter it works in. And we know the best Workman, if he has but bad Tools and cross Stuff to work on, will make but indifferent Work. Let those that blame the Management, consider impartially, what they themselves would or could have done in all their Circumstances.

These poor Men had been gaping for an Opportunity to bring in Popery near an hundred years; and when they had the fairest opportunity that ever they had or hoped for, and the like to which they could never expect again, would you

not

not have them make the best use they cou'd of this Opportunity? Was not King *James* thought by every one to be a Man on whose Life there was little dependence, and of whom it was unlikely there should be any Catholick Heirs to live to succeed him? And did not the insolent Heretick threaten them every moment, what work they would make with them, if once he should fail? So that their Lives, and what was much more dear to them, their great Design depended wholly upon the single crazy Thread of the late King's Life. And did not these Men that had stood gaping so long, wait almost three Years, without plainly going about their Business? which was an Age to Men, whose Hearts were before so sick of having their Hopes delayed. Then, indeed, when they thought it must be *Now*, or *Never*, (which was the common Word among the Roman Catholicks about that time, and when they drank and wished Courage and good Success to the Undertakers) they fell roundly to their Business.

They had by their Arts before inflamed the two Parties of Church-men and Dissenters, one against another; and they did not doubt but the Dissenters wou'd effectually help them to pull down the Church of *England*, the greatest Obstacle to their designs? And who wou'd have thought they should have been so much disappointed of this hope? Then they used the craftiest means, and greatest diligence imaginable, to model a Parliament that might remove the *Test* and *Penal Laws* out of the way, that their Friends might be capable of all places by Law; and then be sure, none should have had any Offices of Trust; none should have had power over the Lives and Estates of Hereticks, but such as thought themselves bound in Conscience to destroy them: They new Modelled the Army as much as they cou'd; and brought in as many Foreigners as they cou'd,

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without danger of an immediate Rupture: And who would ever have thought, that an Army compos'd (as it was then) for the most part of Men, whose Fortune depended wholly on their Employment, would not have Fought, or done any thing for their Pay, without examining the Cause? Pray do but consider, How many came over with the Prince of *Orange*, who had *Protestant Swords*, though they themselves were *Papists*. No Man indeed, that had ever liv'd abroad (as all the Jesuits had) and seen how little Soldiers mind the Cause they Fight for, cou'd ever have dream'd that the whole Design shou'd have been spoil'd by the Army that was to carry it on, and had been manag'd and model'd almost four years together for that purpose. Well! I am sure every body must grant, that the Jesuites had at least great probabilities to build upon the Army, when the Late King had made it his Business so much to oblige the Seamen, and Soldiers of Fortune in the Kingdom: And thus confiding in the Army, they had nothing else to fear, but might go on boldly, since they cou'd not apprehend any suddain Rising of the Church of *England* Men (who were the main Body of the Kingdom) by reason of their habitual Loyalty; and from Dissenters they hop'd they shou'd have no disturbance, since they had so much caress'd and oblig'd them, and made them the King's *new Friends* and Darlings: They therefore confidently proceeded, first to cleanse the Nurseries, the Universities from Heretical Plants, and to plant Catholicks in their stead; then they found out a way to remove all honest Church of *England* Men from their Churches, by commanding a *Declaration* to be read by all the Clergy; which if they did read, they were Betrayers of the Law of the Land, by giving such an Approbation to an Illegal Dispensing Power; they had made themselves ridiculous to the People,

and

and sinn'd against their own Consciences; and had likewise given a fair opportunity to the Jesuites of imposing downright Popery upon them in the next place. And we know that all that wou'd not have been such Knaves or Fools, were to have been deprived; and when the Bishops had the Wisdom and the Courage to oppose this well-laid Project by their *Petition*, we know they flung them into the *Tower*, *in Terrorem*, and presently brought forth the Babe, to shew People that the Design wou'd not die with King *James*, and that their hopes of any Relief by a Change were cut off. They had set up Popish Chappels in *London*, *Oxford*, *Bristol*, *&c.* which thing alone to be able to effect in *England*, was enough to make a Jesuites Heart leap for joy, and overcome him so, that he knew not where he was, nor cou'd think any thing impossible for him, that had brought things to pass so much beyond his Expectation. Nay, they had got the Pope's *Nuncio* to be publickly Feasted at the *Guild-Hall* in *London*, which was next door to an owning of the Pope's Authority in that Protestant City; they had appointed Four Roman Catholick Bishops to take care of the Souls of all the Nation, instead of the Protestant Bishops they cast into the *Tower*; and they, to begin their Office, writ a most loving Pastoral Letter to their whole Flock; the time being not yet come for Dragooning.

Indeed, just as they were Sailing with full Sails to all their Desires, unluckily comes the Prince of *Orange* over, and stops the Bells; and all things turn'd upon a suddain, it wou'd even turn a Man's head to think how.

Well; Men may blame this or that in Councils when they don't succeed, and every body can see Faults afterwards, when there is no helping them; but had any of those that blame the Management been Jesuites themselves, they wou'd have done just as they did: There was danger in carrying

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on things so fast, and there was no less danger in delaying them; for though they had made a Prince of *Wales*, yet if K. *James* should have happened to have fail'd, their Prince must have been taken out of their Hands, and bred up by Protestants: A thing of so great horror to his Queen-Mother, that when it was once mentioned to her, she declar'd, *She would rather kill him with her own hands:* But this she might have done with as little pain to her Bowels, as she had in the Child-birth.

In short, there was danger on all hands, and no Man could divine where the greatest lay: The Jesuites did as much as Men cou'd do in their Circumstances; they saw as much as Men cou'd see in the Light they were in, and they wrought as well as Men could work with the Tools they had, and on the Stuff they were to work on. If the design did not succeed, it is not the first well-laid Design that has miscarried; and therefore it was truly more the Jesuites Misfortune than their Fault; or perhaps the Sins of the Hereticks hindred them from being knock'd on the Head, or Converted, they were not worthy of so great a Blessing: Howsoever, the good Fathers, and their *Devote*, did all that lay in them to do them this kindness, and must have the Glory of heartily endeavouring it, though they did not effect it. They have all done like true Zealous Roman Catholicks, as they desire to be thought, and would not lose the Glory of the Zeal they have shewn for Holy Church for Ten Thousand Kingdoms: So that no fault, either of Dishonesty or Imprudence, can be laid to their Charge, but rather they deserve the Character of True and Zealous Roman Catholicks. Only there is one little blemish indeed, that seems still to stick upon their *Devote* (and consequently upon the Guide of his Conscience) and to foil all his Glory, and to oppose his pretence to so much Heroick Pi-

ety;

ety; and that is, his ſtill Indulging himſelf ſo much Liberty with Women: And that he ſhould take upon him to be an Apoſtle, to bring all other Chriſtians to his Sect; as if they could not be Saved otherwiſe than in his way, ſeems very ſtrange to them that do not underſtand your Religion; but if they underſtood it, they would eaſily ſee how to Anſwer this little Objection. For Catholick Prieſts, and eſpecially thoſe of your Order (as appears in the Book called the *Morals of the Jeſuites*) have not quite the ſame Opinion of this Sin that Hereticks have: 'Tis a Sin that moſt Men, and they themſelves, often find ſo great a propenſion to from Nature, that they can hardly reſiſt it, therefore they judge of it favourably: And beſides, they do not think as Hereticks do, that nothing but the Merits of Chriſt in thoſe that Repent and forſake it, can waſh it away; for they have the Merits of the Saints too, of whom the moſt perfect, even our Lady herſelf, according to their *Legends*, have often been very propitious to ſuch kind of Sinners; and ſome of their Saints themſelves have been noted for ſuch Sins, and yet found them no Obſtacle to their Canonization.

Again, Catholicks think there may be Satisfaction made by Men themſelves for their Sins: And if Men ſhew a great deal of Zeal for Holy Church, and deſtroy her Enemies the Hereticks, though they ſhould be a little faulty in this matter; yet according to the Opinion of Roman Catholick Writers, who have ever reported them great Saints, that were zealous for Holy Church, (though notoriouſly given to this and other Faults) ſuch ought ſtill to be accounted Saints, as appears in St. *Gregory* of *Tours*, and other Writers. And truly, without this Fault in Princes, oftentimes

the Guides of their Conſciences can work but little good with them: For if they did not find them tardy in ſuch things, they could never prevail with them to make ſuch mighty Satisfactions; and to do ſo much good to Holy Church, in enriching Her, and deſtroying Her Enemies, and the like, to make amends for their Faults, and to prevail with Holy Mother-Church, to Mortgage the whole Treaſure of the Merits of the Saints, to purchaſe their Forgiveneſs.

So that if this be a Fault in any Prince, it is the Occaſion of ſo much Good, it affords ſo advantagious an Handle to the Guide of his Conſcience, ſo mightily to benefit Holy Church, that it is a great Queſtion, fit to be diſputed in their Scools, Whether a good Roman Catholick Guide of a Princes Conſcience, be bound wholly to root it out of him? If he be bound in Conſcience to do it, it is a thouſand pities; for it is certain, it is not for his Intereſt, or the Intereſt of the Church. And all Roman Catholicks agree, that he is bound to promote, as much as he can, the Intereſt of his Church. Now their Schools hold, That in a Caſe of Conſcience, where there are Probabilities and Doctor's Opinions on both ſides, a Man may follow either ſide without Sin; and be ſure the Confeſſor will take the moſt profitable ſide. The Popiſh Guides therefore cannot but laugh at the Proteſtant Miniſters, who teach, that there is no Forgiveneſs of Sin, but upon Repentance and forſaking Sin; and ſo get nothing by the People's Sins, which have been the Enriching of the Romiſh Church.

Thus

Thus have I (good Father) fully Juſtified You, and the reſt of the Society, as to your Honeſty and Prudence, in Acting according to True Roman Catholick Principles in the Government of the late King's Conſcience, and ſhewn that he very well deſerves to be Sainted in the Roman Church, for being ſo Abſolutely and Religiouſly govern'd by You, as became a good and a zealous Roman Catholick: It remains that I venture ſome Advice upon you, according to my Promiſe; which being followed, may preſerve to you the Honour of being accounted a Faithful and Wiſe Guide of a Zealous Roman Catholick Prince's Conſcience to the End.

And in order to that, I will lay down for a Rule what I ſuppoſe you will readily grant me, *viz.* That you ought to perſwade your *Devoto* always to do that (which, according as Matters ſtand) will moſt tend to the Good and Honour of the Roman Catholick Church. If then I can prove what I adviſe you to, is for the Good and Honour of the Roman Catholick Church, you ought to take my Advice, if you will maintain the Character, which you have hitherto had, of acting like an Honeſt Man, according to his Principles.

Not to ſpend many Words about that which ſeems to me a very plain thing: The Advice which I have to give you, is this, To perſwade your *Devoto*, with all ſpeed, to put himſelf into a Monaſtery, and become a *Recluſe*. You may ſay, Yes indeed; juſt ſuch Advice you did

expect from an Heretick, that would have the Roman Catholick Cauſe given for loſt in *England*, and would fain peaceaply enjoy his Hereſie: But an Enemies Advice is not to be taken; nor he to be believed that ſpeaks for his own Intereſt.

But 'pray, think ſeriouſly upon the matter. I do aſſure you, That I am ſatisfied in my Conſcience that I am your Friend, and the late KING's Friend, and every Roman Catholick's Friend, in giving you this Advice: For it is impoſſible you ſhould be ſo ſenſleſs as to think, That you ſhall ever again be able to perſwade the People of *England*, That a true zealous Roman Catholick Prince will not deſtroy them, if ever he come to be ſet over them. 'Tis true, they had ſo good (or rather evil) Opinion of your *Devote*, as to think that his Honour and good Nature would be too ſtrong for his Religion: But ſince he hath ſo abundantly convinced them, That he hath no regard to his Word; no not when he has rais'd Men to the higheſt Truſt in it: That he hath no regard to natural Affection, nor to Humanity it ſelf, when it ſtands in oppoſition to the Glory of advancing his Religion; but that he values his Religion above all things (as indeed every Man ought to do the true Religion, and he verily believes the Roman Catholick to be the true) there muſt certainly a perfect Phrenzie ſeize the whole Nation, before ever they will think of taking him again to be their Governour. No; he that is bound in Conſcience to deſtroy Proteſtants, (and we are ſure he will follow his Conſcience herein) can never be a King of Proteſtants; that is, a Preſerver and Defender of them

them: You may as ſoon make a Lion turn a good Herdward, and the Wolf a good Shepherd, the Fox a good Keeper of Geeſe, as a zealous Papiſt a good King over a Proteſtant People. Surely the Frogs, after they had Experience of the Storks Government; and *Jove* had been ſo propitious as once to remove him, though they croaked ſtill as if they in ſome Diſcontent; yet they would never have been ſo mad to have called for their Stork to come and Reign over them again.

'Tis true, the Church-of-*England*-Men have always taught the Doctrine of Non-reſiſtance, and do not think a Prince for Male-Adminiſtration (to which any Prince may be liable) is to be Dethroned; and therefore they ſtood by King *Charles* the Firſt, to whoſe Charge, at the worſt, nothing could be laid, but ſome particular Acts of Male-Adminiſtration, and who had no Principle that Obliged him to deſtroy his People, and who ('tis plain) never deſign'd it. But no Proteſtant living can be ſo ſenſleſs, as to think he is not bound to take Protection where he can have it, to defend him from a Prince, who is bound (and will follow his Conſcience) to deſtroy every Man that will continue a Proteſtant: Such a Prince contradicts all the Ends of Government, and is utterly uncapable of it; for no Man can in any Law or Equity, be the Governour of thoſe whom he is bound to Deſtroy, and that as being abſolutely neceſſary for the Saving his and their Souls. There is no hopes then ever to bring back your *Devote* into *England*, unleſs he ſhould turn Proteſtant; which I believe you nor he would agree to, for the gaining of Ten Thouſand Kingdoms. To what purpoſe then will you hazard the

the Lives of ſo many good Roman Catholicks, and endanger the loſing of the Lands and Stock of the Holy Society, beſides ſo many large Eſtates of Roman Catholicks in *England* (out of which you may continually have good pickings) upon ſuch a loſt Game? 'Tis true, the ſhedding of Hereticks Blood is nothing; but the ſpilling of ſo many good Catholicks Blood as hath been ſpilled already, and is like to be loſt upon ſuch a vain and unlikely attempt, is certainly that which you cannot approve.

Now all this needleſs expence of Catholick Blood and Treaſure will be ſaved, if you can but perſwade your *Devoto* immediately to ſequeſter himſelf from the World, and give himſelf wholly to Contemplation and Devotion, which will compleat the Glory of his Piety, and finiſh the Saint. After that he hath done all that was to be done for the Roman Cathhlick Religion in an active State, What remains for him to do, but to betake himſelf to the Contemplative, which the Roman Church has always taught to be the higheſt State of Perfection upon the Earth? And as in all other matters, ſo in this, be ſure you have no reaſon to doubt of the ready Compliance of your *Devoto*; for he hath already ſhewn an earneſt longing after this State of Perfection; as appeared ſufficiently by his moſt Pious Expreſſions to Mr. *Chudley*, when he took his leave of him to go to be a *Carthuſian*, *O God!* (ſaid he) *How much I envy you this Happineſs? And how ſorry am I, that I cannot go with you!*

I do believe therefore, good Father, that in the Opinion of moſt of the Roman Catholick Church, you will be guilty of a very heinous Sin, if you do not promote this moſt earneſt Deſire in this Zealous Prince; for to ſpeak ſeriouſly to you in the Words of ſome of your greateſt Saints, Will you commit ſo great a Sacriledge as to rob God of one that would give himſelf up wholly to him? Will you rob the Virgin *Mary* of ſuch a Princely Husband? Have you no regard to the great Merit of this Prince? And after that he hath done all that was to be done for the Roman Catholick Church, Will you envy him, as a Reward of his Labours in his Old Age, to enjoy the ſweet and happy Eaſe of a Contemplative Life? To ſit down quietly, and reflect upon the *Great Things* he hath done and ſuffered for his dear Mother the *Roman Catholick Church*, where he may read at leiſure the Legends of the Roman Saints, and have the comfort to ſee, that his own Deeds have ſurpaſſed all theirs; where he may expect and wait for his own Canonization, the greateſt ſhare of Heaven the Romau Church can give him? Do not therefore, (good Father) as you value your own Credit, or all that in the Romiſh Church is Sacred, as you prize the Lives of Multitudes of Roman Catholicks, as you eſteem their Wealth and Treaſure, and hope to have a ſhare in it; or as you deſire to finiſh the Noble Work, you have hitherto ſo well carried on; and to complete your Saint, or as you fear the dreadful Sin of Sacrilege, do not hinder this Pious and Ardent Deſire of this Zealous Prince, to become a Recluſe, either of the *Carthuſian* Order (according to his own Wiſh) or what other you think moſt convenient for him, according

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to the Patterns that have been set him by so many Noble Kings and Princes of your Church.

Assure your self, that by encouraging him in this Desire, you will purchase to your self, and your Order, an overflowing Merit, endless Fame, and perhaps some Money besides: For the Heretick's of *England* are not so ill-natured, but that, though they would not have one over them that is bound to kill them, yet to do him any real good, they would (I am perswaded) afford him a Princely Maintenance, enough to reward you Nobly, and to build a Monastery, whereof he himself might be Governour; and after all this, he may leave enough behind him to pay for his Canonization. Not to mention old Stories of Kings in former times, you have two Examples fresh in your Memories of Crowned Heads, that did the same thing in different ways; one a Disciple of Yours, the King of *Poland*, that Reigned 'till he and his Country were utterly weary of one another, and then he wisely retired, and went into a Monastery. The other, Queen *Christiana* of *Sweden*, who was indeed a wise and subtle Woman; she being turned of your Religion, plainly saw, That a Protestant Body could not have a Popish Head, and therefore timely compounded for a good Maintenance, and relinquish'd. Had you not better then perswade your Prince to take some such Course, rather than to spend a great deal of precious Catholick Blood and Treasure? To waste and wear out his Life in Trouble, and you to get nothing by it? I had thought of other things to Advise; but if you take my Advice in this, as all the World knows you may if you will, then there will

will be no need of any other: But if you will not be advised in so plain and so easie a thing as this, To what end should I offer you any other?

Therefore think of it; and Judge of me as you please: But in my poor Opinion, I have given you Faithful Advice, and therein shewn my self

Your Friend.

F I N I S.